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WEEKLY REVIEW.

—Dr. H. Schliemann, who has been for three years engaged in excavations in the plain of Troy, has recently found what he considers a collection of the treasures of the house of Priam. These are many of them of gold and of great intrinsic value. There are lance-heads and daggers of copper, and there are numerous idols 'of the patron goddess of Ilium.' Here then, after 3000 years, we exhume the deities that were worshipped in Troy, deities whose worship has as completely perished under the heavens, for nearly 15 centuries, as the worshippers themselves have.

—We are inclined to entertain the hope that there will be great "refreshings from the presence of the Lord" in England, this winter. We are led to entertain this hope by the many tokens of a work of preparation in the hearts of Christians, that have been of late presenting themselves. Judging from what meets our eye in the *Christian*, there is even now an unusual amount of religious interest, both as regards the conversion of sinners, and the higher life of Christians. There has been of late a number of conventions and conferences in the United Kingdom and much blessing has been enjoyed in them. Among other notices of proposed meetings, we find the following :

After mutual counsel, a few labouring brethren and sisters have resolved, by God's help, to assemble in a retired place (after the fashion so much and happily adopted on a larger scale in America) for three or four days of waiting upon the Lord for increased power in the daily life and in the ministry of the word.

The place is Ilford, Essex, and the time October 6-8.

—Nothing shows more strikingly how utterly foreign to the Native way of viewing things is the principle that a man should obey his convictions in matters of religion, than the way in which the Native papers speak of conversions to Christianity. They seem unable to conceive of anything higher than worldly motives as leading to such a change of faith, although it is evident that the worldly motives are a thousand fold stronger to continue in the ancestral faith than to abandon it. A man influenced by worldly motives could not make a greater mistake than to become professedly a Christian. The people whom he leaves will unite as one man against him, and those whom he joins will not long continue to show him sympathy. That men with worldly motives do sometimes seek admission to the Church of Christ, is true ; but in the majority of cases the presumption is against the influence of such motives.

—The Mussulmans are jubilant over the conversion of a Bengal Civilian, Mr. R. G. Melvill, said to be a son of Canon Melvill. There is no doubt of the superiority of Mahomedism to Christianity in that particular respect which attracted Mr. Melvill, namely the liberty of marrying a second wife while the first one is living. Christianity happens to have for its author Him who gave to Adam Eve only, and who continues to create men and women in equal proportions. Mr. Melvill has a wife and children in England, and has now availed himself of Mahomedism to marry the daughter of a Lahore *khansamah*. The *Friend of India* thinks "there is now more need than ever for the law proposed by Mr. Stephen, and said to be prepared by Mr. Hobhouse, to prevent persons changing their religion in order to form new quasi-matrimonial ties."

There will be some difficulty in the application of such a law.

—Under the heading of "The Farce on the Esplanade," the *Times of India* says :

We mentioned some time ago that, opposite the Marine Lines, several European gentlemen discourse on the merits of Christianity on Wednesdays before a motley audience. For the last few days another Hindoo has also been preaching near the same spot in favour of the Hindoo and against the Christian religion. A correspondent complained, the other day, in our columns that the above European gentlemen were maltreated by a crowd of Parsees, a circumstances to which we drew the attention of the police. A native paper now complains that on the evening of the 23rd instant, while the usual preachings were going on, two European constables hastily came up to the spot, as if previously prepared, and dispersing violently the crowd round the Hindoo, seized him by the hands and pushed him away. The writer learns that the Hindoo is to bring the matter before a magistrate. We think it is high time now for these unseemly disturbances to be put a stop to.

For about a year preaching has been carried on by Methodist Missionaries, four days in the week, generally in English, sometimes in Marathi, on the Esplanade. A good many persons are content to hear them, but some are neither willing to hear them nor let others hear them. One person in particular has made himself conspicuous by his endeavours to break up the meetings, by noisy opposition. He plants himself in close proximity to the preacher, and declaims away in opposition to Christianity. In another part of the island where Marathi preaching is carried on, a Mussalman preacher has lately taken his stand in immediate proximity to the preacher; not for the purpose of offering Mahomedism to the Hindoos and Parsees, but for the purpose of pouring contempt on the Gospel. We were lately informed that the police had decided that while the Hindoo and the Mahomedan had a perfect right to preach to all who might be disposed to listen to them, it was not desirable that they should plant themselves down in immediate vicinity to Christian preachers, and that the different preachers should be separated from each other by a considerable interval. We suppose that it was in pursuance of this decision that the Hindoo was directed to remove from that particular spot, by the constables; and his refusal to do so only shows that his object is not so much to preach as to annoy the missionaries and hinder others from listening to these. The missionary has a commission from his Master to proclaim the glad tidings of a free and full salvation for all that believe; he invites all who are so disposed to stand and listen to his message; and they who are disposed to do so, have an unquestionable right to hear him, nor may any one hinder them from enjoying this right by noisy vociferations, much less by a violent assault upon converts and missionaries, such as we had occasion to mention the other day. It was, we believe, this assault that led the police authorities to decide that the preachers should stand in different places; no appeal for self-defence has been made to them by the missionaries, who are not personally unwilling to suffer for Christ's sake, but who at the same time feel that people that are disposed to listen to them should not be debarred the liberty.*

—In another column will be found a letter of J. L., relating his experience. We have read this with much interest. The truth there strikingly illustrated is a most important one. It is natural to look into one's heart for some ground of confidence, some warrant for peace and joy; the tendency to do this is, in the absence of proper instructions, almost invincible. But the peace of God which passeth understanding, the peace which is the fruit of the Spirit, is not obtained in this way. The Christian

* The following printed address is now being industriously circulated on the Esplanade. All this wrath is because a good many Natives are willing to hear what the preachers have to say, and certain others are not allowed to break up the meetings by noisy vociferations and violence.

LEAVE THESE FANATICS.

Dear Gentlemen,—Is it not degrading your noble selves, and degrading humanity itself, to stand slavishly and meanly before these fanatics, who have not the least sense of decency with them; who, since they are ashamed of the senseless, revolting, and gross superstitions which their so-called Scriptures are overflowed with, cannot, and therefore will not, answer any simple question seriously put to them, in connection with what they say; who senselessly abuse you and your own religions without having studied them at all; but who are nevertheless impertinent and cowardly enough to threaten (not knowing the Penal Code) to hand over to the Police any person that would either question the authority of their harangues or advise them not to act like ruffians: I ask you, gentlemen, is it not a shameful thing on your part to stand before these hirelings working for a paltry piece of wretched earthy bread against truth, against common sense, and against the dictates of conscience if they have one? Are you not treated by them like so many dogs, if not worse? So let them alone, leave them. Do not degrade yourselves by coming in contact with them. You know very well, and it is a patent fact, that their harangues cannot stand discussion, and that they must give way before truth. Be pleased therefore to look to your own business, and to pass them unnoticed. Standing before fair faces will not save you. Do not waste your valuable time with impostors. But serve the God of the universe heartily, and He alone will save all that so serve him.

too often sets out with the idea that the work of the Spirit, the effect of the truth, is to make him good and strong and wise in himself, so that he may become a pleasing object of self-contemplation. But the object of the Spirit is to reveal Christ unto us, and so to unite us unto him that all our springs may be in him; to lose our own separate existence and find our life in Christ, as the branch finds its life and all its needed supplies in the vine. We are complete in him. There are no more pregnant words beneath the heavens, than the words "in him." They imply renunciation of self as a ground of confidence toward God, and as a ground of confidence with reference to any duty to be done; they imply a complete surrender to Christ, a readiness to do what is pleasing to him, a belief in his presence and all-sufficing aid for whatever is to be done and suffered; all this and a thousand fold more. And the whole thing is simplicity itself; God's artless, simple, unembarrassed plan of saving men from themselves. We hope the testimony of our correspondent may be helpful to many.

—The following is from the *Pioneer*:

The Zenana Mission would discover pupils after its own heart at Jullundhur—has found them already perhaps. At any rate one young woman residing in that district left her home lately in company with various articles of property belonging to other people. The circumstances of her departure awakened the interests of the police. She was followed and arrested. Before the magistrate she nobly vindicated her conduct. She had been educated, could read and write Oordoo, and was determined "to see the world." The justification is complete. Could a strong-minded girl with literary tastes be expected to remain in the seclusion of a Hindoo household? Of course not. Could her Hindoo relatives be expected to give her a travelling allowance? Scarcely. *L'argent d'autrui* became her only resource, and to protect its neophytes the Zenana Mission should obtain from the Government of India an order by which in future, if they levy a private education tax on their neighbour's goods, and if a thick-headed serjeant of police accuses them of theft in consequence, they may be enabled to plead benefit of clergy.

The relatives and friends of the ladies who leave England and America to devote themselves to the task of sharing with the inmates of Indian Zenanas the advantages and blessings that a kinder Providence has bestowed upon them, yield them with great reluctance to a life of such sacrifice. They think especially of the difficulties which the bigotry and prejudice of the Hindoos will create. Not very long ago one of these Zenana teachers lost her reason and committed suicide, through excessive work. But if the Christian people at home could read such a paragraph as the above, they would become aware that the Zenana workers have other obstacles than those presented by Hindoo conservatism. Anything more despicable or unmanly than the above we have never seen. Here is an English paper professing to represent the feelings and opinions of Englishmen in India, and yet it goes out of its way to sneer at the disinterested labours of Zenana workers and inspire the Natives with suspicion of their aims and influence. Some young woman who has learned to read has been guilty of theft; *ergo*, this may be expected to be the result of the pains taken by the ladies engaged in Zenana work! Alas for India, when such are her pioneers!

—We beg to acknowledge receipt of the October number of the "Indian Evangelical Review." Its table of contents is very promising. We have, i. "Is the Modern Missionary Enterprise a Failure?" by the Rev. T. G. Scott, Roy Bareilly, 14 pp.; ii. "Education in Bengal," by the Rev. J. E. Payne, Calcutta, 14 pp.; iii. "The Native Ministry," by the Rev. G. Kerry, Calcutta, 16 pp.; iv. "Subjects for Investigation in India," by J. Murdoch, LL.D., Madras, 8 pp.; v. "The Garos," by Rev. T. J. Keith, Goalpara, 7 pp.; vi. "Self-Support," review of Rev. C. H. Wheeler's Ten Years on the Euphrates, 24 pp. The remainder is taken up with Notes and Intelligence and Book Notices.

—We have received the "Catalogue of MSS. in the Mulla Firoz Library," and hope to notice it hereafter. Also the *Indian Antiquary* for November.

—We regret to hear of the death of Mrs. Colvin, wife of Rev. R. F. Colvin, many years minister of St. Andrew's Kirk, Bombay. She died at Morningside, Sept. 26th.

A few weeks ago an excellent article on "Secret Discipleship" appeared among our Selections. We understand that objection has been taken to this in a certain quarter. We are told that the best sort of confession for a disciple to make, is to *do* the will of the Master, and let the works declare the faith, and that it is not necessary for him to speak about his experiences. It is strange what a tendency there is to set one part of Scripture against another. It is very true that a tree is known by its fruits and a disciple by his life, but it so happens that the instructions of the Master take in not only the acts but the words of a man. There is in Romans x. a statement of the way of salvation, and it is in these words: "The word is nigh thee, even in thy heart and in thy mouth, that if thou wilt confess with thy mouth the Lord Jesus Christ and believe in thy heart that God hath raised him from the dead, thou shalt be saved." Who will have the boldness to divide the two things that God hath here joined together? The greatest promise that ever fell from the lips of Jesus, was when Peter confessed him with his mouth: "Blessed art thou ... flesh and blood hath not revealed this unto thee, but my Father in heaven; on this rock will I build my church, and the gates of hell shall not prevail against it." "Go tell what great things God hath done unto thee," said Jesus to the man delivered from a legion of devils. "Out of the abundance of the heart the mouth speaketh." If there is a conflict between the testimony of the lips and that of the life, the man is a liar; but this constitutes no reason why Christians should refuse to tell what God has done for them. We find Paul in the Acts of the Apostles relating his conversion over and over again. Instead of endeavouring to check the relation of Christian experience, we recommend ministers of the Gospel to inquire if a failure here has not something to do with the comparative unprofitableness of their ministry. When the liberty of thus witnessing for Jesus is denied the churches, the manifestation of the Spirit can hardly be what it was in primitive times. A great deal that is said about "the testimony of Jesus" in the Book, is strangely overlooked.

We have received the *Mountain Echoes* for October, a double number, the last for the season. The Editor, Rev. J. Fordyce, expects to visit England this cold season. It is proposed to print only a single large number of the *Echoes* in August of next year. There is an article on "Religious Neutrality in Government Colleges" in this number, which we understand to be by a gentleman of the Civil Service. He does not hesitate to say that there are some College Professors who have a habit of attacking Christianity in the course of their ordinary work. We have long been aware of this, and have repeatedly referred to it. We have had Professors in Bombay who seemed to think there was no more effectual way of showing their superiority than by speaking jestingly of the claims and teaching of the Scriptures, and who are largely responsible for the unhappy antagonism which many educated Natives display towards Christianity. We refer to days gone by; there are good men and true among the Government Professors, and it may be that the scoffers are all weeded out; we hope it is so. The writer in the *Echoes* says:

Men who are capable of making sport of religion in society are not likely to restrain this ill-judged inclination out of any strong respect for decorum in a sphere where they may be said to rule supreme. The minds of the youth of this country are constitutionally imitative, and more so than those of the youth of Europe. The irreligious dicta of the professors are, naturally enough, regarded by their pupils as the results of wisdom, and are treasured up by them with care; without the reasons for their teachers' faith the Native youths are not reluctant to adopt the faith itself. We are perfectly aware of the fact that English Literature is so intimately connected with Christianity that it would be impossible to teach the former without a knowledge of the latter; but we are yet to be told that there was any subject in the curriculum prescribed by the Indian Universities for the last five years which it was impossible to teach without attacking the doctrines and the historical facts of our religion.

Our objections to the practice to which we have here referred are two:

1*stly*—We think it unbecoming in gentlemen of education and social culture to sneer, or to teach others to sneer, at a religion which, placing it on no higher ground, is the religion of their forefathers and of the rulers of this country. If we are told that attacks on Christianity are sometimes forced upon a teacher by the circumstances of a discussion, we would urge—

2*ndly*—That such discussion may in future be avoided, or be conducted in that spirit of moderation which becomes serious thoughts; otherwise they are in utter violation of the policy which has directed the observance of religious neutrality in Government Colleges.

If Idolatry is to be treated with tender consideration, which does honour to the susceptibility of our rulers, it is at least as much due to Christianity that it should not occupy an humbler position in comparison.

We do not here write in defence of Christianity—the grounds on which it stands are unassailable; but we do object to a subject of vital importance to all of us being, in the very face of the declared views of the Government, exposed to the attacks of men who, even if they have ceased to be Christians, ought not to forget that the public at least have not ceased to regard them as gentlemen.

A large part of this number of *Echoes* is taken up with the report of a meeting lately held at Simla, in connection with the *Anglo-Indian Christian Union*. There is a growing interest in the Society, and its income was last year doubled. Mr. Fordyce said:

The Society, from its very catholicity, is necessarily opposed to a monopolistic spirit in any church: and being thoroughly Protestant, it is opposed, of course, to the many Romanizing tendencies that are so deplorably at work in the English Church, from Burmah to the frontier, and from Bombay to Lucknow. Our worthy Chairman had read the words of Mr. Carre Tucker in reference to his (Mr. F.'s) duty to study the working of the Additional Clergy Society, &c. He had done so, and had sought from the late Archdeacon Pratt and others for some assurance of Protestant action, and had sought it in vain. The Additional Clergy Society being Diocesan is subjected to the

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influences, now energetically at work, over which true Protestants mourn. The Additional Clergy Society had done good service; and if its Committee would fall back on the Scriptural principles of its founder, Bishop Wilson, for their guidance, he (Mr. F.) would rejoice in its extension, and would be ready, here or in Britain, to advocate its claims. The English Church is entitled to have a large place in efforts for Europeans in India; but it is so only on the ground of its leaders being faithful to their Church as a Church of the Reformation.

Mr. F. earnestly hoped that the Supreme Government would be able to devise measures to secure really Protestant services wherever British troops may be located; and to give a free choice even to Episcopalians to go to services for Presbyterians and Noncouformists, *if it be impossible to displace Romanizing Chaplains.* This was done at Dum Dum and other places years ago, and why not now? Here a very important question is raised in which many officers and men are deeply interested; and it claims the early and earnest attention of the rulers of India.

The Bombay Guardian.

SATURDAY, NOVEMBER 1, 1873.

INFANT BAPTISM.

The principal argument in favour of Infant Baptism is based upon the analogy said to exist between this institution and Jewish Circumcision. The opponents of the doctrine deny that this analogy exists. They say that circumcision partakes of the nature of the dispensation to which it was attached, and that this dispensation strikingly contrasts with the Christian dispensation; it was national, it was temporal, it was external, it was hereditary, whereas the Church of Christ is a spiritual body, a body of believers, spiritual regeneration and not hereditary descent constituting the condition of admission. On these grounds, it is considered that the analogy fails. On looking at the matter carefully, we can easily see how it has come to pass that there should be this diversity of opinion in the Christian Church regarding the propriety of infant baptism. Circumcision can be looked at as a seal of the covenant with Abraham, with special reference to the temporal provisions of that covenant, or with reference to its spiritual features, and its analogy with baptism may be accordingly rejected or admitted as it is looked at under the first or second aspect. For more than twenty years we have been in the habit of looking at circumcision under the first-mentioned aspect, as a seal of the covenant with Abraham specially with reference to temporal promises; and only a few months ago we urged this view. Lately, we have come to look at the matter under another light, and believe now that we have been in error in denying the Scriptural warrant for the baptism of the infant children of believers. It would of course be pleasanter for us to say nothing about this change of views; but this would not comport with that unswerving loyalty to our own convictions which (by the grace of God) has characterized in all things our long editorship of this paper.

To understand circumcision we must look at it from the divine point of view, we must consider what God intended it to be, and what it would have been if the Jews had been in all things true to God and to their covenant engagements.

Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised, that he might be the father of all them that believe." Turning to Gen. xvii., where an account of the institution of circumcision is given, we have, first, mention of the covenant: "My covenant is with thee, and thou shalt be a father of many nations; and I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee." Now this covenant looks beyond the Jewish nation, to many nations; and it is a covenant implying loyalty, obedience and faith on the part of the people, and blessing from God. 'All the land of Canaan' is included in the promise. There are temporal blessings, but the principal thing comprehended in the covenant, is the favour of God, "to be a God unto thee and to thy seed after thee." And circumcision is given as a token of this covenant. The covenant is between God and Abraham and the seed of Abraham; and the token of the covenant is put upon the body of Abraham and upon the bodies of his seed. "My covenant shall be in your flesh for an everlasting covenant." Paul says: "Circumcision verily profiteth if thou keep the law. I testify to every man that is circumcised that he is a debtor to do the whole law." This then is what circumcision implies,—an obligation to keep the whole law, to be a faithful child of God; and there is the implied engagement on the part of God to supply all needed light and aid that his will may be done. It need not be urged that obligations antecedent to our consent are not binding; they often are binding; a child that inherits his father's estate is bound to pay the liens upon it; and every child comes into this world under the most sacred obligation to use his powers according to the will of his Creator.

The passages that first caused us to see this matter in the light in which we now view it, are those in which the covenant-breaking Jews are described as uncircumcised in heart. If circumcision were not the token of consecration to God, such an expression would not be used.

We were formerly a good deal impressed by the assertion of Neander, that there was nothing to show that infant baptism was practised in the first two centuries. But this will prove too much. If there was no such rite practised in the Church of the two centuries, it could not possibly have been introduced without a commotion and a struggle and a conflict that would have constituted a very marked epoch in the history of the primitive Church. But there was no such epoch.

Infant baptism, like circumcision, has been greviously abused. But this has nothing to do with the fact that believing parents may present their child in baptism to the Lord, and confidently expect that the Spirit of God will be with them in all their efforts to bring it up in the nurture and admonition of the Lord. The rite has so much meaning as their faith enables them to attach to it. We do not mean that they may believe the child to be regenerated in baptism; for regeneration supposes intelligence and moral powers sufficiently developed to feel the force of Gospel motives and to yield oneself to Christ; but they may believe that as the powers of the child unfold, the Spirit of God will bless their wise endeavours to bring it under the power of the word. And we fear that many parents have cruelly sacrificed the spiritual interests of their children, by taking it for granted that these must grow up in sin, and get strong in rebellion, before a change of heart can be looked for.

We do not wish to make this matter a subject of controversy. Our one reason for writing this we have already stated; we wish to correct the testimony we have previously borne.

DIRTY DELF.

A very pretty piece of satire was played off at Mhow the other day, on two gentlemen who were victors in a foot-race. The prizes, two pieces of plate, were to be presented by the ladies at the stand. "The gallant veteran Colonel Vyse," and Mr. Lee (says our contemporary's correspondent) were the successful competitors, and were led up to the stand, with much formality, to receive from fair hands the prizes to which they were entitled. Mrs. Vyse presented these "in a very gracious and graceful manner." Each piece of plate was in a satchel. The recipients opened their satchels, and lo! the pieces of plate were there, but in the form of "two pieces of dirty delf." This was of course very amusing to all except the winners. It was evidently a piece of satire, intended to illustrate the folly of those who spend their strength and time in seeking the poor prizes that this world has to offer, which are remarkably splendid and attractive when viewed from a distance, but when actually grasped, turn out to be no better than dirty delf.

What multitudes are engaged in the pursuit of wealth! They persuade themselves that wealth will prove the golden key that unlocks the chamber of destiny and enable a man to choose whatever is desirable. All the pains and disabilities, the vexations and disappointments, the privations and hardships of life, shall then at once be healed. He sacrifices ten years, twenty, thirty; country and friends; religious advantages and mental culture, that he may devote himself, time, talent, energy, to the pursuit of this one thing. At last he has got it. But lo, the prime of his life is past, he is reminded by his decaying powers that he is now descending the hill of life, and he finds that the life-long habit of regarding money as something *to be kept,* hinders him from finding pleasure in expending it. Cut off from the employments in which he has been engaged all his life, time hangs very heavy upon him. In his devotion to this one thing, he has omitted to learn the act of attaching friends to himself. He feels that he is really further off from happiness now than when he was engaged in business. In fact, the piece of plate turns out to be mere earthly pottery, dirty delf.

A man falls in love with a young lady and persuades himself that she comprehends in herself all imaginable excellencies, and is sure that, if he can only obtain her hand, his life will be unexceptionably blissful. He succeeds, and when the prize is really in his hands he gradually becomes aware that it is after all a piece of very common earth, increasing materially his burdens and responsibilities, and adding little or nothing to his happiness.

A young man just posted to a regiment counts the steps that intervene between his ensigncy and the position of a commanding officer, and decides that he can never be really happy till he reaches that post of authority. He kills time the best way he can, every two or three years he gains a step, and after a long time reaches the coveted place. He is now somebody in

society, he is looked up to and deferred to. But by this time he has got well acquainted with the materials composing said society; he estimates them at a low rate; they are a selfish lot, he thinks, hiding ever so much envy and selfishness and malice under a deferential air; and he calls for his "peg" with the feeling that after all this is about the best thing going. Alas! he calls for it a little too often; leisure and a well-filled purse tempt to excess in indulgence; and it looks now as though the coveted colonelcy were just pushing him faster into his grave. The prize here too is just a potsherd.

Such is the experience of all who refuse to get their instructions from Him that made them, and think more highly of the prizes that the world has to offer than to those that God holds out to our aspiring eye. Thus was it with the rich man whose harvests were so large as to require new and more capacious granaries, and who had scarcely congratulated himself on the 'much goods laid up for many years' before he was summoned to the presence of the Judge of all. "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Eat ye that which is good, and let your soul delight itself in fatness." Glorious prizes are held out to us by the one Being who thoroughly knows our nature, its capacities, its necessities; and they who obtain these declare that the half has not been told them. "Be thou faithful unto death and I will give thee a crown of life."

THE SUNLESS NATION.—XIV.

(An Allegory.)

Some days after our encounter with the gypsies, we were passing by a piece of water in the middle of which a gondola was floating. A boy was in the boat and, clutching at something in the water, he lost his balance and fell overboard. We rushed simultaneously to the water's edge, and Light-seeker and the One-eyed got upon a large plank that was there. I gave it a mighty push, and sent it to the neighbourhood of the place where the poor boy (who could not swim) had fallen. The One-eyed one leaped in, and it was not long before the hand of the child was thrown above the water and seized by Light-seeker. The water was not very deep, a little over one's head, but the One-eyed could not swim, and we began to fear that he was gone from us; but a kind Providence heard our prayer and brought him up again. They all managed to reach the gondola. Meanwhile, the father of the lad and other friends came rushing down the causeway from the castle. They were most profuse in their expressions of gratitude, and nothing would do but that we should tarry some days at the castle. Very great kindness was shown to us during our stay there. There was a great deal of company there, daily; there were grand dinners, balls, and other entertainments; at the same time the forms of religion were observed; there was even a private chaplain attached to the establishment, and prayers were read once a day, those attending who were so disposed. The One-eyed soon became known, and attracted attention not more on account of his antecedents, than because of the conduct which had brought such mutilations upon him. Great courtesy was shown; and when they saw that we were disposed to speak plainly out our sentiments they endeavoured to overcome us with politeness, so that we might be ashamed to put ourselves in opposition.

At the breakfast table, the morning after our arrival, One-eyed said to the master of the house:

There is a higher law than the law of courtesy.

Master.—The higher law associates itself with the law of courtesy.

O. E.—All that is really due to man is, I suppose, included in the law given by the Maker of man. The law of society cannot rise higher than the source from which it emanates. If all men were filled with love to God and supreme devotion to His will, their laws would be in accordance with that will, and might be safely heeded. But the state of things is widely different. No one will pretend that what we call society reflects the will of God. The law of courtesy too often puts man in the place of God, and requires a punctilious deference to the feelings and prejudices and habits of people, which cannot be maintained without the contravention of God's will.

Master.—I do not see the matter in the light in which you put it. As I view it, these laws of mutual courtesy tend to break down the selfishness of the individual, lead him out of himself, teach him to give up his own preferences, to look not upon his own things but the things of others, and so it seems to me that they are so far an embodiment of the Gospel.

O. E.—We are commanded to please our neighbour for his good, to edification, and the Christian is bound to learn from his Master what is truly good and edifying. The Pharisees, who received honour one of another and who could not consequently believe on the Prince of Light, were very observant of the laws of their own society. Now, if you will carefully consider the matter, you will see that those feelings and preferences and prejudices of people to which you defer, constitute a state of mind that is opposed to the truth of God. The law of society forbids you to tell your neighbour that without a change of heart the wrath of God will everlastingly rest upon him. The Lord of Light was the one person who ever trod this earth, thoroughly competent to pronounce upon the actual state and true needs of man; and he came declaring to all, even to religious rulers like Nicodemus, the necessity of being born again. What is the Gospel but a declaration that men are pursuing a road that leads to everlasting death, and are so hopelessly bound in chains of sin that nothing less than a divine Redeemer and a divine Spirit to sanctify the heart can bring about the salvation of any. We see men seeking a thousand petty and perishing objects of sense, while the cry of the Son of God from the cross is "Turn or you perish." If the world were now wrapt in the flames of a universal conflagration, the call to repentance could not be more urgent. Now the laws of society require you to act, look and speak as though there were no cause for alarm, to hide the terrible testimony of the cross from men, and diligently say peace, peace to everybody.

Master.—Dear friend, how earnestly you speak. I almost turn pale at your words. Do you really think it desirable to go about convulsing society in this way? Is not the Gospel a Gospel of peace and good-will towards men? Was not the Prince meek and lowly of heart?

O. E.—We cannot do better than take him for our example. He came saying, Blessed are the poor in spirit, the meek, the pure-hearted, who hunger and thirst after righteousness and encounter the hatred of men; and he added, to make his meaning as plain as possible: Woe unto you that are rich, you that are full, you that laugh now, you whom all speak well of; and when we ask him the meaning of this word woe, we learn that it includes the wrath of the Enthroned One, and pours itself into the lake of fire. The Prince that brought light into this world, testified that the light shineth in darkness and the darkness comprehendeth it not. He came convulsing society; and that was a very religious society; the law of society was found to be diametrically opposed to his law; the law of society was better content that Barabbas, the murderer and conspirator, should go free, than that He who was the Truth embodied should escape crucifixion. With your laws of courtesy you flatter yourself that you are not as men were in ancient times when they put the true servants of the Lord of Light to death; no more putting to death now for religion, the days of persecution have gone by. But it is simply that you have persuaded the followers of the Righteous One, his professed followers, to accept of your law of society, and tone down the rugged truths of the Gospel, and speak them in a whisper so that men may not be awakened from their pleasing slumber. We profess to be led by the Spirit; now if the Spirit of our Master be with us, we will know but one law, the law of truth. Say that one of you has been engaged in a secret conspiracy against his sovereign; his papers have been seized and all the particulars are known; sentence has gone forth that he shall be beheaded in three days; but there is a possibility of reconciliation; you and I know these facts, but the man himself is ignorant of them; what sort of kindness would it be not to tell him of these facts? The followers of the Redeemer must be his witnesses and tell men just what he told those who heard him in the days of his flesh; and woe unto us if we disguise matters, extenuate the danger, withhold the testimony!

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—When I was at Woolwich, in 18[illegible] I received the Word with joy, and that period of my life I have always since set down and regarded in my own mind as that of my conversion to God—as the time when I passed from death unto life.

My life, however, until nearly two years ago, was, I grieve to say, a very inconsistent one, full of good intentions, but equally full of unfaithfulness to my Saviour, and many a very grievous fall. In fact I found myself powerless to oppose temptation. On recounting my experiences to an earnest, godly, newly-found acquaintance four years ago, he seriously questioned as to whether I had experienced real conversion in 1861. Ever since that time the thought ever and anon occurred to me, "Am I in truth deceiving myself? am I not a converted man after all?" On contemplating and dwelling upon my past life, I beheld only inconsistencies, backslidings, and unfaithfulness. Thus my perplexity and doubt became endless, until one night, kneeling before the throne of grace in this disturbed state of mind, a still small voice brought the sweet words forcibly to my mind: "These things I have spoken unto you that IN ME ye may have peace." Light burst upon my soul. I saw plainly the great error I had been committing. I had been seeking peace where none could possibly be found, in endeavouring to determine by the contemplation of my own miserable past life as to whether I was really a converted man or no. The still small voice pointed me in quite another direction. The Word promised me peace IN JESUS, nowhere else.

This grand truth has taken possession of my soul. Abandoning the contemplation of my past unfaithful life, and simply abiding IN JESUS, I have sweet, undisturbed peace.

Thinking that the confession of this experience may be helpful to some, I here record it.

Yours truly in Jesus,

23*rd October* 1873. J. L.

Epitome of News.

Saturday, October 25, 1873.

—*Hindoo Patriot:* "About a year ago great curiosity was raised by the news of the inflorescence of the talipot palm in Ceylon. Some of our contemporaries advised the curious to take a trip to the Golden Island and feast their eyes. An opportunity has, however, just occurred near Calcutta for the gratification of this curiosity. In one of the gardens of Baboo Heralall Seal at Nainan, a larger talipot palm has thrown out from the head a large pike of flowers. The pike has branched out in regular intervals. The pike is not yet developed, and the flowers are not blown. This tree flowers only once, and dies after the seeds are ripened. The tree is rather rare in this part of the country. The leaves of this tree are used in writing Sanscrit manuscripts."

—*Jewish World:* "M. Guérin, who has been engaged for the French Government in scientific researches in Palestine, has recently read a paper, at a geographical congress at Lyons, describing his discovery of the tomb of Joshua the son of Nun. The tomb, he states, is situated at Tigne, which he considers to be the ancient Timnath Serah, the heritage of Joshua. In the hill at this place are many tombs, and this one has a vestibule, into which the light of day penetrates, supported by two columns, while the place is furnished with nearly 300 niches for lamps, and is soiled evidently from their use. This argues that some periodical celebrations were held there. This vestibule gives entrance to two chambers, one containing fifteen receptacles for coffins, and the other but one. In this latter one M. Guérin supposes the body of Joshua to have been deposited, and he thinks he has discovered strong evidence of this in the statement that the sharp flint knives with which Joshua used to circumcise the children of Israel at Gilgal were buried in his tomb. On removing the *débris* which covered the floor of the tomb, a large number of flint knives were found, and on making some excavations at Gilgal, the passage of the Jordan, a number of similar knives were also discovered. The

pillars in the vestibule of the tomb are surrounded by a fillet in the style of Egyptian monuments, and this would argue a period of about the time of Joshua. M. Guérin also believes he has found the tomb of the Maccabees at Medieh, which he thinks corresponds with the Modin of the Book of Maccabees."

—*Liverpool Mercury:* "No little astonishment will be occasioned in this town by the announcement that the valuable rectory of Liverpool, with the right of presentation in perpetuity, has been sold by the Rev. Alexander Stewart, M.A., the present rector, and that the spiritual oversight of the parish has been handed over to the representatives of the Ritualistic or High Church party. It will be in the knowledge of most of our readers that the right of presentation to the parish churches of Liverpool and West Derby was purchased many years since by the late Alderman John Stewart, of this town, who presented his son the Rev. John Stewart, M.A., to the living of West Derby, in 1847; and on the decease of the Rev. Augustus Campbell, the former rector of Liverpool, which took place on May 15th, 1870, the patron presented the living of Liverpool to his son the Rev. Alexander Stewart; but the formal institution did not take place until the 12th of July in that year. From that time the duties of the incumbent have been principally discharged by the curates connected with the churches of St. Peter and St. Nicholas, both of which belong to the parish, the incumbent taking but little part in the prominent affairs of the parish. So secretly has this matter been transacted that not even the curates were aware of the existence of any negotiations until they became the subject of a public rumour only a day or two since. We are not in a position to give the name of the purchaser, but we understand that the future patron of the living resides in one of the eastern counties of England, not far from Norwich, and that about £15,000 has been paid for the advowson. Immediately the transfer is completed the Rev. Alexander Stewart will retire from the living, and the spiritual care of the inhabitants of Liverpool will be transferred to the Rev. William Henry Cleaver, M.A., curate of St. Mary Magdalene, Paddington, London. Mr. Cleaver, who was educated at Oxford, took his degree of B.A. in 1853, and M.A. in 1859. He was consecrated a deacon by the Bishop of Peterborough in 1863, and took orders as a priest in 1864. From 1863 to 1865 he was curate of Kilworth, Leicester, but in the latter year he was appointed to the curacy which he is now about to vacate for the more wealthy and important rectory of Liverpool.

"Such are the facts. But what are the reflections to which these facts give rise? It is scarcely possible that the parishioners can allow this proceeding to pass by unquestioned; but beyond expressing their disapproval at being thus bartered and sold as so many goods and chattels, they have no power to help themselves. As the law at present stands, the Rev. Alexander Stewart, who is the patron as well as the rector, has the most absolute and indisputable right to do what he pleases with the rectory and all its surroundings, which were bequeathed to him under his father's will together with the right to appoint a chaplain to St. James's Cemetery. It is quite another matter to consider whether the rector would not have acted mere courteously if he had first intimated to his parishioners his intended retirement, and if he had sought the counsel of some of those most concerned in the appointment of his successor. But as it is, the parishioners of Liverpool have no alternative but to 'grin and abide.' The circumstances of this case afford another illustration of the iniquitous system of the sale of livings in the Church of England, and of the absolute necessity of some change in these long-standing abuses of the Establishment. We know not who the new patron may be, nor can we understand the motives which have prompted him to purchase the right to place a spiritual adviser over several thousands of people to whom he may be an entire stranger, and in whose well-being he may have little or no concern; but this 'sale of souls' is so monstrously unjust that it cannot be too strongly reprobated. And in this case its indirect evils may be more than ordinarily extensive, for we find that the rector of Liverpool is also the patron for the perpetual curacies of St. Stephen, St. Matthew, and St. Matthias. It is said that the prospective rector of Liverpool is a man of very pronounced High Church opinions, and the Ritualistic party in Liverpool are in high spirits at thus carrying their principles into the very centre of the parish; but there is also a strong anti-Ritualistic party amongst the church-going portion of the population, and it is therefore not improbable that this unexpected change may give rise to much religious animosity and bitterness."

—*Times of India:* "We are informed that the Scottish Education Society have succeeded in obtaining a teacher for their Fort School. Mr. Smeaton, the gentleman who has been appointed by the Society's representatives at home, has been for some time second classical master in the well-known Doller Academy, and his professional attainments are highly spoken of. He and his wife, who is also to take part in the tuition and management of the school, are expected to arrive in Bombay in November or December."

Monday, October 27.

—*Bombay Gazette:* "We have the important intelligence by special telegram from Simla that the Government of India has appointed the following officers to constitute a Commission to inquire into the organization and efficiency of the Baroda Contingent, and other important matters pending between the British Government and the Gaekwar:—President—Colonel R. J. Meade; Members—Hon. E. W. Ravenscroft, Moomtazood Dowla Nawab Faiz Ali Khan, and Colonel A. T. Etheridge."

"The diamond fever at the Cape has been again revived by the finding, by Mr. Wright, at Old de Beers, of a stone weighing 169 carats, and of another on the same diggings, by Mr. Knight, of 148¾ carats. There were on the date of the departure of the last mail from Natal five stones in deposit at the Cape of Good Hope Bank averaging over 100 carats each, and valued at £16,000, besides several other stones of from 20 to 50 carats each."

—A serious riot is said to have occurred yesterday at the dock works of Messrs. Sassoon and Co., when two or three hundred coolies made an attack upon the Parsee staff employed over them, Mr. Cowasjee, the principal *employé*, was so badly hurt that his life is in danger.

—*Times of India:* "The proposal of the Town Council to take one per cent. off the house tax, and put two annas extra duty on wines and spirits, will form a very pretty subject for a fight when the Budget is brought up for discussion on the 10th of November."

—"The *Bangalore Spectator* states that on Friday last two privates of the 18th Hussars, while on a rambling excursion, entered a garden and 'interfered with the vegetables, more from motives of amusement evidently than from any real desire of doing mischief; but while there the gardeners and other villagers hard by set upon these two luckless fellows in a manner that would shock the most bloodthirsty coward.' One of the soldiers ran away under the impression that his comrade was following him, but on his arrival at the barracks he found that his companion had not come along with him. A military guard immediately turned out, and on reaching the spot found the body of the soldier in a well. The fist was doubled up as in the act of striking. The gardens abound in wells, and it is not known whether the deceased in stepping backward fell into the well, or was knocked into it by his assailants. An inquiry into the matter has been instituted."

—The *Friend of India* says that the accounts from the districts are gloomy. A famine is apprehended in Bengal.

—The Khedive has determined that an English officer shall succeed Sir Samuel Baker in the governorship of Central Africa.

—*Friend of India:* "The *Indian Church Gazette* describes the Missionary Brotherhood of St. Crischona, near Basle. It consists of about 100 members, including principal, tutors, some 60 or 70 brethren, as well as labourers on the farm attached to the institution, and some printers employed in the press, where Bibles and religious literature in various languages are printed and published. The habits of the brethren are so simple that each lives for £13 a year. In every quarter of the world this institution is represented by actual missioners, and it alone, of all missionary bodies, has hitherto penetrated New Guinea. Each year it sends forth a number of labourers about equal to that produced by St. Augustine's, Canterbury, and the C. M. S. Institution at Islington put together. Thus, too, the Serampore Missionaries lived, but the argument from such cases to a monastic or ritualistic fraternity is very deceptive. Mr. Arnold, of the Moslem Missionary Society, has issued a plea for 75 missionaries, 25 of whom are to work in the diocese of Bombay, another 25 in Central Africa, and a third among the Mahomedans of the Hauran, in Syria."

—The Pope says the recent French pilgrimages are a spectacle worthy of angels and of men.

—The *Advance* says: "A letter from Bangkok, Siam, to Dr. Osgood of this city, brings the intelligence of the death of Dr. Bradley, who first went out in 1834 as a medical missionary of the A. B. C. F. M., and was afterwards connected with the American Missionary Association, his 'Oberlinisms' having been pronounced unsatisfactory at the Missionary Rooms at Boston. He was the first to give vaccination to the Siamese, and made himself eminently useful by his free hospital and gratuitous services as physician among both the nobility and the common people. For several years past he has by his printing office supported his numerous family and his mission, without aid from the home society. His associates speak in warm praise of his forty years' labours in Siam. A son of fine scholarship and superior abilities is on the ground, and will carry on the work the father has laid down."

By "Oberlinisms" we understand that Dr. Bradley was a believer in the doctrine of Christian Perfection.

Tuesday, October 28.

—The *Indian Mirror*, referring to the case of the man who killed the dog Spot, says: "Why the murderer of a dog is not hung, as much as the murderer of a human being, we do not quite see." A contemporary asks, "Is this part of the creed of the Brahmos?"

—*Bombay Gazette:* "Mr. H. M. Stanley, the discoverer of Livingstone, was among the passengers who sailed in the African mail steamer *Benin* from Liverpool, on the 30th ult., for the West Coast. Mr. Stanley took with him a large steam-launch. The *Benin* took out a large quantity of stores and a number of rifles for the use of the Government troops on the coast."

—Mr. H. Schliemann thus describes some of the treasures which he has lately exhumed in the plain of Troy; That the treasure was packed up by some one in terrible danger, and trembling with fear, is testified, for instance, by the contents of the largest silver vase, in which, quite at the bottom, I discovered two glorious gold diadems, a frontlet, and four magnificent, exquisitely-made earrings of gold; on them lay 56 earrings of gold of the most remarkable shape, and thousands of very small rings, cubes, studs, &c., of gold, which evidently belonged to other ornaments. Above these came 6 gold bracelets; and quite at the top lay the smallest gold goblets. One of the diadems is 51 cm. in length, and consists of gold chain, from which depend on either side, to cover the temples, eight chains of 39 cm. long, and entirely covered with little gold tree-leaves; at the end of each of these 16 chains hangs a gold idol ¼ cm. long with the owl's head of the patron goddess of Ilium. Between these temple ornaments hang the 74 little chains of the forehead-covering, each 10 cm. long, and at the end of each of which hangs a double tree-leaf 2 cm. long. The second diadem consists of a frontlet 55 cm. long, 12 mm. broad, from which depend on either side, for the covering of the temples, seven little chains, each ornamented with 11 quadrangular grooved leaves, all connected together by four little cross chains, and at the end of each of which shines an idol of the patron goddess of Ilium 25 mm. long. The total length of each chain with the idol amounts to 26 cm. These idols have almost human shape, in which, however, the owl's head with the two large eyes cannot be overlooked: their breadth at the foot is 21 mm. Between these temple ornaments hang 47 little chains ornamented with 4 quadrangular leaves, and at the end of each of which is suspended an idol of the patron goddess of Ilium, 18 mm. high. The length of these little chains with the idols is only 10 cm."

—*Times:* "It has become a principle which this country is rather bound to develope further than to surrender to a factious intrigue, that the money raised by general taxation shall not be applied, directly or indirectly, to the inculcation and propagation of doctrines and practices condemned by a considerable number of the people. The principle is carried out in this country with a fidelity and thoroughness to which there are scarcely any noticeable exceptions. The State secures full inspection, and it takes good care to get its money's worth in secular results, while in all the higher grade of education the last twenty years have seen the Church of England deprived of her old monopoly, and reduced to the same

footing with Nonconformists and Roman Catholics in all colleges and schools of at all a public character. The Roman Catholics stand out for the combination, in their case, of ample State aid, absolute monopoly, and exclusive management. In no measured terms, they threaten to throw the whole kingdom into confusion by an attempt at separate governments if they be not granted that which is granted to no other people or communion in these islands. As matters now stand, the Roman Catholic Church is established in Ireland to all educational purposes, which is far more than can be said of the Church of England here. Just now the Nonconformists wink at the fact, because in the present conjuncture they do not wish to deprive themselves of the aid of the Roman Catholics towards reducing the English Establishment down to the common level. But the fact remains, and it is nothing less than the simple truth, that at this moment the general body of British taxpayers are lavishing immense sums annually in maintaining and spreading not only the Roman Catholic doctrines of a former age, but also the new tests of orthodoxy, and the new objects of Divine worship lately invented by our ingenious neighbours across the British Channel. Shocking as the pretended revelations of Mary Alacoque must be to all simple Christians, the whole British people are now instilling them into the minds of the rising Irish generation by means of State-paid schools abandoned to the absolute control of the Priesthood; and we are now told, in a way not to be mistaken, by Archbishops and Bishops, that unless we do this, and more also, we may expect to find Ireland a difficulty, if not a foe, in any question of national safety and honour. Such is our position at a time when the whole of Western and Southern Europe is either struggling for life in a stormy sea or hardly yet in harbour. If the British Government take one side, we know who will take the other."

—In an article on the conversion of Mr. R. G. Melvill, the *Indian Mirror* says: "The case of Mr. R. G. Melvill is still more scandalous, as much owing to the high position which he enjoys as a member of the Covenanted Civil Service, as to the shameful violation of a marriage contract, which leaves his family quite helpless and powerless. The culpability is increased when we observe the great fuss which Mr. Melvill has made of his conduct. He has first of all changed his name, and he prides in being called Shaik Abdool Rahman. Then we hear of a grand feast given by him to his new fellow-religionists. Our Lahore correspondent writes to us to say that he gave a grand entertainment on the occasion of his marriage, to which he invited all the Mahomedans of the place. We are told that the Commissioner had wanted to remonstrate with him against his conduct, but that he did not care to comply with his request. The bride is the daughter of a female teacher of the Female School at Sirsa. Her name is Quarisi Begum, and her age—hear ye that think of converting our countrymen into enemies of early marriage—is only *ten years!!* Not merely this. The Shaik is so enamoured of the lady that in case of divorce he has bound himself to pay her as *meher* Rs. 2,500; and he has also agreed to pay her every month half his salary for her expenses. It is not quite certain whether Mr. Melvill contemplates a divorce even now. We state the fact, however, as mentioned by our Lahore correspondent."

—Noticing Mr. Zeimann's Report of the Ghazeepore Mission, the *Lucknow Witness* says: "Mr. Zeimann was sent to India thirty-one years ago, by the late Pastor Gossner, of Berlin, at the request of the lamented Sir Donald McLeod, by whom he was supported for twenty-eight years. Since Sir Donald's death God has raised up other friends to take care of his servant, and Mr. Zeimann and his work seem to be well provided for.

"During his itinerations last year Mr. Zeimann reached Dehra Doon, and was urged by friends there to go up to Mussoorie and see the snowy range. He excuses himself for indulging in this little pleasure-excursion by the remark that he 'had been thirty years in India, and never back to any fatherland, nor up to any hill-station.' Accordingly he set out at six in the morning, travelling six miles by *ekka* and the rest of the way on foot; reached Mussoorie at eleven, took breakfast, saw the snowy mountains, 'the most beautiful, magnificent sight which I ever saw,' and three hours later was on his way down again. His fatigue had left him, and by 'running and jumping very fast' he managed to get back to Dehra in time for dinner at five o'clock, although he had preached for an hour to a crowd of natives at Rajpora. This is certainly a pretty good day's work, especially for a man of sixty-five. The story is eminently characteristic of Mr. Zeimann, and the spirit with which he works."

Wednesday, October 29.

—"The Town Council have resolved to reduce the house-tax by one per cent. and the water-tax by a quarter," and to increase the tax on sugar and wines.

—A correspondent of the *Bombay Summachar* gives currency to a rumour that some three or four Parsee ladies are about to become converts to the Christian religion. This, he says, is the result of their receiving education from a European lady in their own houses.

We fancy the above is just a dodge to create annoyance.

—Men show their characters by the things that amuse them:

"In a description of the Ootacamund Calico Ball we read that about midnight a blackfaced Monk entered the room and passed round it, giving his warnings here and there; and that, simultaneously with the entrance of him, who looked wonderfully like what we may suppose his Satanic Majesty would be in a Monk's disguise, came the lank, lean form of a veritable Stiggins, clad in long clerical black-coat, with a 'dissenting' exaggeration, straight hair, cadaverous face, sanctimonious-looking hat on head, and ominous spectacles on nose. These two worthies joined company and, proceeding to one end of the ball-room, danced a solemn break-down to the great amusement of the company."

Thursday, October 30.

—At the request of a large number of the leading citizens, a public meeting in the Town Hall is convened for Nov. 8th, to memorialize Government against the Salt Bill and against undue haste in legislation.

"Captain Lehman, of the ship *Adelheid*, noticed, during a voyage from Labuan to Singapore, in 3° 5′ N. and 108° 14′ E., on March 23, a peculiar white light, such as he had not previously seen during his twenty-six years of maritime life. He says that the weather was rough, and about 10-30 P.M. the helmsman hastily called him on deck. At a distance of about twice the ship's length ahead, and coming from the south-east, there appeared as it were milky-white waves of light; they advanced with great rapidity every moment, and seemed as though they would devour the ship. These waves rolled over the vessel at intervals of two seconds, losing themselves at about twice the ship's length away in the north-west. After a short time they came in an easterly direction, diminishing gradually in size, till, towards 11-30 P.M., they disappeared. The light resembled flakes of snow when driven over the rocks by a strong wind, or when in winter a sort of white mist is blown along the Gulf Stream over the sea. A shuddering feeling was experienced at the sight, and the intense light made the eyes ache. Captain Ross, who trades between Singapore and Labuan, declares that he has often witnessed similar appearances."

—*Statesman:* "A correspondent of a Bombay vernacular paper draws the attention of the Sirkar to the gross obscenity displayed before the very eyes of the police in some theatrical performances by a Hindoo dramatic corps."

Friday, October 31.

—*Bombay Gazette:* "The works on the railway from Indore to Neemuch are to be taken in hand without further delay, and orders for their commencement have been issued to the local authorities by the Government of India."

—Telegram, Calcutta, 30: Latest official reports represent the state of the crops in Bengal as being rather worse than in the previous week. In many districts the crops on high ground are believed to be past remedy. Prices are generally rising.

It is understood that Government has authorized the commencement of the extension of the Soane Canal and Darjeeling Railway as relief works.

The Viceroy arrives at Calcutta at noon on Friday.

—*Bombay Gazette;* Bhagulpore: "The curious custom of drowning 'Mahadeo' has been performed at the principal temples, to bring the rain. A hundred men, each with a large vessel full of water, surrounded the idol, and succeeded in pouring over him such a volume that the god was *submerged* before the water could escape through the sluice which carries it out of the temple. Rain is therefore supposed to be certain, but there are no signs of it yet."

—Same; London: "As for railways" (European Turkey), "whereas in January of this year only short sections were open from Constantinople and Salonica, about 35 miles in all, trains are now running regularly between Constantinople and Adrianople—200 miles—and from Salonica and other places in Roumelia to certain towns and ports for 438 miles—making 638 in all. The whole Roumelian network being 1,432 miles, about half is thus open. The only piece of Asiatic railway actually under construction is that from Scutari to Ismid, but its prolongation is being pushed forward."

—It is said that the *Graphic* balloon was intended to be a *fiasco*, the object being to advertise the *New York Daily Graphic!*

—The Bombay Legislative Council will meet to-day, for the first time, in the Council Hall in the new Secretariat.

—Deaths last week, 271.

—Thirty years after the death of her illustrious husband, at a ripe old age, whose peaceful and long-protracted evening had been spent in countless works of quiet charity and good, Mrs. Arnold, widow of the great Rugby head-master, has passed away.

—*Overland Mail, Oct.* 10: It is said that the proclamation of the Monarchy in France is assured by a large majority in the Assembly.

M. Thiers has issued a manifesto on the eve of the Monarchical struggle, and the Duc de Broglie has replied. The situation in France is considered very critical.

Marshal Bazaine's trial was commenced at Versailles on October 6. It is attracting the attention of all Europe.

The Carlists have been defeated in Navarre with loss: 100 killed, 500 wounded, 36 prisoners. The Republicans lost 20 killed, 201 wounded.

Sir Bartle Frere, at the opening of the Church Congress at Bath, on October 8, gave an address on foreign missions.

Mr. Clement Scott's action against the *Hornet* has been withdrawn.

Sir Samuel and Lady Baker, the African travellers, have arrived in England.

Numerous tradesmen are being heavily fined, under the new Act, for adulteration or misrepresentation in the sale of coal, milk, mustard, and other articles.

Mr. Yates, secretary to the Great Eastern Steamship Company, is charged with appropriating 35,000*l.* on forged dividend warrants.

The electric telegraph bids fair to revolutionise the world in many ways, and not the smallest feature is the uniformity of speech which it almost demands—one language, the English necessarily, for the world.

—A lad of fourteen has died in the Royal South Hants Infirmary, at Southampton, under the influence of ether, whilst undergoing an operation on the eye, which only occupied a few seconds. Five medical gentlemen were present at the operation, which was almost bloodless, and succeeded another for a precisely similar complaint, which was successful. The coroner's jury returned a verdict of "Accidental death," and it was stated that this was the first fatality of the infirmary for twenty-four years, though these operations were of almost daily occurrence in it.

—Another ballet-girl having been burnt to death, "the jury returned a verdict of 'Accidental death,' adding a recommendation to the management of the Alhambra Theatre to provide a greater number of blankets for use in case of accidents."

—The Paris police seized yesterday 22,000 photographs of the Prince Imperial.

—Brigham Young has been re-elected President of the Mormon Church in Utah, no other candidate having come forward.

—A plan for the future direct election of the President of the United States by popular votes, instead of by the Electoral Colleges, is being prepared by a Committee of the American Senate.

Selections.

THE DOVER CONFERENCE.

The earlier proceedings of this conference were reported in last week's *Rock*, and we now add particulars of the subsequent meetings. The result of the conference has been such as to fully justify the anticipations of the Rev. G. A. Rogers and the gentlemen who joined him in the organiza-

tion of this Christian enterprise. The work has been great and glorious, full of the favour and presence of the Lord. As will be gathered from the titles of the subjects for consideration, the topics chosen were related to the questions which are agitating men in controversy; but the conference was rather used as an opportunity offered for the interchange of Christian feeling and the strengthening of the spiritual life. The attendances were large throughout, and the speakers were listened to with earnest attention.

THE CHILDREN OF GOD—WHO ARE THEY?

This question, which was discussed at the meeting previously reported, was resumed at the evening meeting held in Wellington Hall, when the chair was again taken by the Rev. G. A. Rogers, Vicar of Christ Church, Dover.

After a hymn had been sung, the Chairman read Joel ii. from *v.* 21, remarking that it is God, and not man, who does great things, and that His people should be a joyous people. It had been put thus to his confirmation candidates by Mr. P. Smith: Man says "Be good and you will be happy;" God says, "Be happy and you will be good." We want showers of blessing, that God might restore in our souls that which the locust and cankerworm had eaten; if we could but realize the abundance of grace in Christ we might be satisfied. Nor need we be ashamed. Faith looks full in the Father's face, sees His smile, and accepts His promises. In *v.* 28 there was abundant promise to all ages and all classes. May this be vouchsafed to all the members of our families! In the last verse there is a door of hope to those who have not found deliverance.

After prayer by Mr. Knocker, the Chairman read a telegram from the conference in Aberdeen, in reply to a telegram of Christian greeting which had been sent during the morning sitting from the Dover Conference. The morning subject, "The Children of God—Who are they?" was then resumed.

The Rev. S. D. C. Douglas said the question might perhaps better be "The children of God—*What* are they?" We must not look abroad to know what they are, we ought to be able thus to know, and some men do make us feel they are the children of God, but these are few. We must go to the Fountain Head for the answer, and there we find, 1 St. John iv. 17, "As he is, so are we in this world." But some say "experience contradicts this;" then so much the worse for experience. Are we to say this is a promise to some, and not to all? Some people are perplexed because they cannot see things so plainly as others can. Now we are told that by a proper instrument we can see the moon as if it were only 100 miles distant, but the power which brings it apparently nearer also magnifies the mists between it and us, and it is harder than before to distinguish what is there. Now the Christian often does not see clearly, because his faith is a faulty instrument. But if a book were written by some one in the moon describing every mark on its surface, we should believe where we could not see clearly. So God has given us in the Bible a transcript of his own mind. Our faith looks through the mists of doctrines and interpretations of men, and does not clearly comprehend that what God says is a fact; but we must believe the description, just as in the supposed case we might turn to the book and find that some mark we could not distinguish was the crater of a volcano in the moon. People seem almost to think that holiness is to be obtained by some fixed mechanical process, and we often miss the blessing because we want it in the same form of words in which others have it. If we do this we cramp the action of the Spirit. If we accept it as true that "as Christ is, so are we in this world," we shall be more likely to find it than if we did not accept the fact. Some young Christians suffer from the bad nursing of older believers—they are let fall, and, like Mephibosheth, are lame on both their feet. Some say "only believe that you are saved, and you *are* saved." We might as well say in the night "only believe the sun shines in this room, and it does shine." We do not make our privileges by faith—they are already there. From the first we may realize power over sin, because as Christ is, so are we in this world. In 2 Cor. vi. 15 we read: "What concord hath Christ with Belial?" St. Paul meant the people, but called them Christ, for as Christ is, so are they. Again, our Lord, though He was as a Jew free from this tax ("then are the children free"), bade Peter cast a hook and give the money he found in the fish, which should be taken "for me and thee." So Jesus throws Himself into the circumstances of His people; if we look to "thee" apart from "me," we fail to get what we want. Jesus provided the money, but it was for Himself and Peter. So if we connect ourselves with Christ the help is always at hand. Some people speak of the faith of others as being greater than theirs, but if God gave Christ He will give faith too. It is often the same principle as "If I am to be saved, I shall be saved," and so we throw all blame on God. But the power to live in faith over sin is ours. We are not to work ourselves up into it any more than into salvation. But whilst this power is manifested in us to the world, there is that in us on which this power must be exercised more than against the world. The fact of victory proves an opposing power, and we should derive confidence in the power we have because when we are opposed by Satan we can rise above temptation, for if there were not something beyond us Satan would soon overcome us. To some present all this may be incomprehensible. They have not pardon, and think it is for want of faith. If we fall into the water and broke a limb as we fell, should we say we could not hold the rope which was thrown to us till the limb was set? The question is as to whether we are fit subjects for the Gospel. Christ saves—and then if we have Christ we have Him altogether, and victory over sin is ours.

The Rev. W. E. Boardman dwelt on the fact that the children of God have their completeness in Christ. Holiness does not mean in man an independent holiness like that of God, but holiness, or *wholeness*, as in the Saxon word from which it comes. Salvation is salvation from self to God, but in Christ Jesus only, the entire process being one of transfer. His holiness is therefore taken as ours. Christ himself is our righteousness, and therefore our completeness is found in Him. God's plan for our completeness is to make us His temple, and fill us with His abiding presence. The only way for us to realize this is to turn wholly to the Lord Jesus Christ, by whom the Holy Spirit is given.

This was followed by an energetic and thrilling address by the Rev. W. Haslam, which concluded the meeting.

A meeting was held at the St. James's Vestry Hall, presided over by Mr. R. Pearsall Smith. The subject was "Personal Consecration to God." Evangelical addresses were also delivered at the various school-rooms by Mr. W. H. Jary, Mr. Reginald Radcliffe, and the Rev. G. Savage.

THE LORD'S WORK IN THE EAST OF LONDON.

There was a large attendance at the Wellington Hall in the afternoon, to hear Dr. Barnardo's account of "The Lord's Work in the East of London." The chair was taken by the Hon. T. W. H. Pelham. After singing, and prayer by Dr. Barnardo,

The Chairman, in introducing the subject for consideration, expressed his hope that the audience would remember they had a work to do in their own sphere. Merely giving money was not sufficient. Personal work was required, and God has promised a blessing to those who help the poor and needy. Our talents may be cultivated so as to be more useful in working for God.

Dr. Barnardo also hoped his hearers would be stirred up to go and do God's work. The secret of success in the East London work is the thorough earnestness of those engaged in it. In London abject poverty is found very near the most palatial quarters; but in the east of the metropolis the great majority of the people are poor, and in many cases the homes are of the most miserable kind. The great object of Miss Macpherson, Mr. Holland, and the speaker, was to reach the young. These are first brought under Christian teaching and influence, and such as promise well are then helped to emigrate, in order that they may have a chance of leading an honest life. At the time of the cholera outbreak Dr. Barnardo found multitudes of people without the Bible. He, with a helper, filled a barrow with cheap Bibles and Testaments and cried them through the lowest streets. Seventeen pounds' worth were sold in one night, and 30,000 copies were disposed of in three months. Many of these were sold in the beer-houses resorted to by the boys and girls who were driven there by the misery of their homes. One evening Dr. Barnardo entered a beer-house with some Bibles, when the boys cried "Put him out!" Affairs wore a threatening aspect, and a retreat was attempted, but was prevented. Dr. Barnardo was placed upon a table, and made to sing a hymn again and again, till his voice failed him. The table was then pulled from under him and placed upon his body, whilst the boys jumped upon the table till some of his ribs were broken. The refusing to prosecute the boys so won their regard that no more opposition was offered to the work. Some of the boys came under the influence of the Gospel, and they did what they could to bring others to hear the truth. Thus good came out of evil. After this ragged-schools were established, and attended by boys whose history far surpassed fiction in interest. Among others, one miserable child about ten years old, who for six months had lived upon the streets, he knew not how, came to the school. This boy conducted Dr. Barnardo to the roof of a shed where eleven boys, pale and careworn, were sleeping. This sight determined the speaker to work in London, instead of going as a missionary to China. A home for boys was then opened, but at first it was regarded with suspicion, the boys fearing it was under the School Board—a question from Dr. Barnardo to one of a group of boys as to whether he could read and write put the whole to flight; but a boy from the home assured them they would be well fed, clothed, and taught, and that they would not have porridge given them. They have the greatest horror of porridge, and some of the boys actually tramped back from Scotland to London because "they could not endure this diet." One object of this East London work is to relieve the temporal wants of men, as our Lord did; yet the great thing is to teach them of Jesus, but it is most necessary to begin among the young. Prayers are requested on behalf of this work, but money is also required, and will be most thankfully received by Dr. Barnardo at 18 and 20, Stepney Causeway, E.

WORK IN FRANCE.

Mr. Geo. Pearse gave some account of God's work in France. Mr. Pearse had worked some years since among the descendants of the French refugees. He was thus prepared to take an interest in the work in France itself. The moral degradation in some parts of France is almost incredible. There are those who even worship the sun. But the people are open to well-reasoned teaching, and appreciate the kindness of those who would do them good. During the recent war Mrs. Pearse and her sister went among the soldiers and gained the hearts of many. On hearing a number of texts repeated, one young man asked where such noble words came from, for they seemed to fill his heart with joy. More recently Mr. Pearse visited about 500 Communist prisoners on a vessel in the Bay of Biscay, and many of the men wept as they heard the story of the Cross. Both have laboured in various parts of France, especially among the soldiers. A great work has begun in the south of France; in various villages women meet to pray for the outpouring of the Spirit, and twenty Bible-women are employed in teaching the Gospel An English clergyman left his parish to labour among the workmen at Belleville. Again and again he had to find a larger room, and now he every evening preaches the Gospel to these men. The speaker ended by earnestly asking the prayers of God's people on behalf of the work of God in France.

"The Children of God—What is Expected of Them?" was the subject of the next day's conference. The Rev. W. E. Light took the chair, and spoke of the distinctive character which must always be shown by the children of God. The texts dwelt upon in connexion with this subject were John xvii. 16; 2 Cor. v. 17; Phil. ii. 15, 16; 2 Cor. iii. 3; Acts iv. 13.

Mr. Geo. Savage then delivered a most elevating and powerful address, which was listened to with rapt attention.

Mr. W. H. Jary followed with a peculiarly appropriate address; and the meeting closed, as usual, with devotional exercises.

In the afternoon Dr. Moon told his tale of "The Lord's Work among the Blind;" followed by Dr. Barnardo, who again spoke of his mission in the East of London.

The third and last day of the conference was chiefly occupied in the consideration of the question "The Children of God—What do They Expect?" The portions of Scripture selected to explain this question were John xv. 7; Rom. viii. 28; John x. 28; 1 John iii. 2; Rev. iii. 21.

Evangelical addresses were delivered on each day in the school-rooms; and the proceedings of the conference were fitly closed by the administration of the Holy Communion at Christ Church on Friday morning.

The whole work has been blessed of God, and is a great encouragement to those concerned in it to repeat their efforts, when we hope they may be crowned with a like success.—*The Rock.*

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on 28 February, 2020

Miscellany.

—The Methodist Church of the United States in 1864 numbered 928,320 members; in 1872, 1,458, 441,—an increase of 530,121, or more than half. This is 30 per cent. in advance of the increase of the general population.

—In the *Missionary Herald* of the Irish Presb. Church, we find a letter from the Rev. Mr. Wells, giving an account of the work at Borsud and Anund. "Nothing like our memorable revival of 1859 is visible here. There is nothing bearing any resemblance to excitement or neglect of temporal concerns. What I found was absence of opposition, no dependence on or bargaining for pecuniary assistance, and a desire to listen to the gospel message and to receive Christian instruction. In the converts there seem to be thirst for the Word and enjoyment in prayer."

"On week-days we went out to the neighbouring towns, assembled the people and addressed them. Where there were converts we usually commenced with singing and ended with prayer. Those who appear to be impressed with the thought of the invisible world and the need of living for it are still few compared with those that are careless and indifferent; and these serious-minded people are all Dheds, who are a mean fraction of the inhabitants of the country. The other classes of the people are still to all appearance as hard and dead as ever. As they look upon the Dheds as outcasts, the admission of Dheds into the Christian Church is one of the reasons assigned by them for rejecting our message. One of an audience of farmers stated this objection in a simile, and with an energy that impressed his remark on my memory. He mentally compared our work to that of a confectioner or cook, and then said aloud, bringing down his fist with the last word, 'You should have put in new milk, and you have gone and put in *buttermilk*.' The inference was that the dish was spoiled, and that he, and such as he, could have nothing to do with it, and at the same time it was implied that we could have procured the milk but did not make use of it—the very reverse of our experience. With such hollow pretences do men try to rid themselves of responsibility. As illustrative of caste prejudice, I may mention an incident I witnessed. Some schoolboys purchased some of our books. When they entered the school with them (the school is a private one), the teacher inquired where they had got them. On being informed that they had bought them from a Christian colporteur, all the boys were packed off there and then to bathe and wash their clothes. As I passed the village tank I saw them engaged in their ablutions. Just think what a distance must separate this Brahmin teacher from the religion of Christ, that makes all one, and before heartily accepting which the purest must regard himself as altogether vile and unworthy!"

"In all the villages in which there are believers there is a nightly prayer-meeting, which they conduct for their mutual benefit among themselves. They meet at the house of the leader or elder. This man is chosen by themselves. While we were at Anund this meeting was conducted by us and held in the school-room. At first only the baptized and some inquirers came. For several days we went in the evening to where the Dheds live, and set before them the claims of the gospel. Our reception was more cordial every evening, and the attendance at the nine o'clock prayer-meeting doubled and trebled. On the last day several professed to be ready to renounce idolatry and embrace Christ, and that same night two heads of families did make a public profession of having done so."

"Mr. Taylor, in whose district the good work is going on, tries to base the piety of the converts on an intelligent understanding of the great truths of the Bible, and to this end he tries to establish and foster schools for teaching to read in all the villages where the spirit of inquiry is observable. But the number of Native Christians fit for this work is lamentably small, and consequently great difficulty is experienced. Were ten or twelve earnest and trained men set down among them to teach schools and evangelize, what an amount of grain might in a short time be brought into the garner!"

TELEGRAPHIC NEWS.

London, Oct. 23rd: Dr. Kenealy is indisposed; the examination of witnesses for the defence will probably be concluded to-day.—Colonel Pease, a Conservative, has been elected member for Hull.—There have been some severe gales on the coast. The Insurgent frigates have returned to Cartagena. General Tristany has severely defeated the Republican troops in Catalonia.

Berlin, 23rd: Germany is disposed to execute a treaty at Prague [the treaty of Prague ?] to concede to Denmark the Danish portion of Schleswig Holstein.

London, 24th: Sir Garnet Wolseley arrived at Freetown on the 27th September. The expedition against Coomassie has been determined upon. The Ashantees maintain their former advanced positions. Some unimportant skirmishes have taken place on the native coast, and the towns from Elmina to the extreme westward have been destroyed. The English Press oppose the destruction of Coomassie.

Paris, 24th: The Conservative Republicans have rejected the overtures of the Monarchists for a proposal to hasten the convocation of the Assembly. The prospects of the Monarchists are less favourable.

Vienna, 24th: After an affectionate leave-taking, the Emperor William of Germany has left here for Berlin.

London, 27th: The Commission to inquire into the grievances of officers by the abolition of the purchase system has commenced its sittings.—The troopship *Euphrates* left Portsmouth for India to-day.—*Obituary:* Vice-Chancellor Hon. Sir J. Wickens.—The merchantmen captured by the insurgents at Cartagena contained a large amount of specie.—H. M.'s troopship *Crocodile* has passed through the Suez Canal.—*Obituary:* Admiral Robert Malure (sic).

Paris, 27th: l' Avenir National has been suppressed for attacking the Comte de Chambord.

London, 28th: The large demand for silver has compelled the American Government to postpone placing the currency on a silver basis.—The slackness of trade has caused the closing of several large iron and cotton factories in America.—Sir Garnet Wolseley and staff have arrived safely at Cape Coast Castle, where he has held a Conference, at which the principal Fantee Chiefs were present.—The examination of witnesses for the defence in the Tichborne case has been concluded.

Penang, 28th: It is rumoured that the Acheenese are burning the pepper plantations.

London, 29th: At the recent Cape Coast conference General Sir Garnet Wolseley, addressing the assembled Fantee Chiefs, said that the war would be carried on chiefly by native troops, the English superintending and organizing operations. He requested the Chiefs to coöperate in raising men, but the appeal has not produced much effect, owing to discontent being felt at the terms offered. It is believed that the Ashantees have retired to Coomassie. General Sir Garnet Wolseley has addressed a proclamation to the King; operations are meanwhile suspended.—Prince Bismark has been re-appointed Prussian Premier.—The difficulty between Turkey and Austria concerning Bosnia is being amicably adjusted.—*Obituary:* The King of Saxony, and Sir Henry Holland, M.D.

Teheran, 29th: The reported conflagration here is entirely false; the roof of the Telegraph Office caught fire, but was immediately extinguished.

PASSENGERS SAILED.

Per P. and O. Str. *Venetia, October 27th:*

For Southampton.—Mrs. Waller; Mrs. Crooke; Mrs. Ross; European female servant; Mrs. Walker and two infants; the Hon'ble Mrs. Treseger and three children; Capt. and Mrs. Dick and child; Mrs. Wright; Mrs. Stack and three children; Major and Mrs. Johnson, two infants and ayah; Mr. and Mrs. Binnie; Mrs. O'Connell and child; Mr Murdoch; Mr. and Mrs. Hector Gunn; Mr. Lavie; Mrs. H. Tyndall and child; Capt. and Mrs. C. P. Forbes; Mr. James Lowe; Dr. Kelly; Mr. J. Carr; Mr. Charles Taylor; Mr. Slee; Mr. and Mrs. W. J. Smith; Mr. Chalmers; and Mrs. Robb and two infants.

For Brindisi.—Mrs. C. Hutchinson; Mr. R. Fogerty; and Mr. S. Wauchope, C.B.

For Venice.—Mr. R. H. Wilson; Lt. Col. H. M. Morris; and Mr. H. A. R. Alexander.

For Aden.—Mr. P. R. Toorkey and Dr. Robb.

PASSENGERS ARRIVED.

Per P. and O. Str. *Australia, October 30th:*

From Southampton.—Mr. J. R. Campbell; Mr. and Mrs. J. G. Meugens and infant; Col. and Mrs. McPherson; Capt. and Mrs. Knyvett; Mr. and Mrs. T. G. Sykes; Mrs. Douglas Fox; Capt. and Mrs. Tomkins; Mr., Mrs., Miss and four Masters Bowen; Mr. Lipscombe; Mrs. and Miss Begg; Miss Barclay; Miss Walker; Miss Paterson; Col. and Mrs. Douglas; Capt. and Mrs. Miller; Mr. R. B. Pringle; Mrs. Sherriffe; Capt. and Mrs. Seton and infant; Mrs. and Miss Sellon and child; Mrs. Williams; Mrs. A. Sells and infant; Miss F. Sells; Miss Hodgson; Capt. and Mrs. Sconce and infant; Major and Mrs. Vaughan; Mrs. P. J. White; Mr. and Mrs. W. Meugens; Capt. and Mrs. Robertson; Mr. Dickson; Mr. Dakin; Mr. J. McKenzie; Col. G. Williams, C.B.; Miss Frayling; Mr. Hosking; Mr. Wrightman; Col. W. Gray; Mrs. G. H. Marshall; Mirza Abbas Bey and son; Mrs. Pierce; Miss Armstrong; Mrs. Hallum and infant; Mr. T. C. Rasling; Mr. and Mrs. Branson; Mr. J. H. J. Holt; Mr. J. Douglas; Mrs. Chart and infant; Mr. Gell; Mrs. Glancey; Mr. E. Hewett; Mr. C. Hobgood; Mr. Jebb; Mrs. J. C. Cooke; Sub-Lieut Ravenshaw; Sub-Lieut. Beatson; Sub-Lieut. Alexander; Sub-Lieut. Grainger; Sub-Lieut. Lake; Mrs. Dunlop and child; Mrs. Edginton; Sub-Lieut. Tonnochy; Mrs. Graham and child; Mr. and Miss Barnett, child and infant; Miss Lindsay; Mr. D. Christie, Sr.; Mr. D. Christie, Jr.; Sub-Lieut. Purchas; Mr. W. Gibbs; Mr. R. H. Vivian; Mrs. Evans and child; Sub-Lieut. Georges; Major Bushby; Mrs. Dyson and infant; Mr. and Mrs. Hall and 2 infants; Mr. Booker; Lieut. Wiebe; Mrs. Gabb, child and infant; Mr. Shotton; Mr. W. Jarvis; Mr. L. C. Jarvis; Mr. Cochrane; Miss Townsend; Mr. Carr; and Mr. Claridge.

From Malta.—Mrs. Oliphant.

From Venice.—Mr. Wallace; Capt. Fothergill; Mr. and Mrs. Broadhurst; and Miss Norman.

From Ancona.—Mr. and Mrs. Ridsdale; Mr., Mrs., and Miss Pollock; Miss Tyrwhitt; Mr. and Mrs. Herbage; Mr. [illegible] Knyvett; and Mr. Rivaz.

From Brindisi.—Mr. and Mrs. Robinson; Mrs. Sim and child; Mr. J. P. Thomas; Mr. J. D. Ward; Mr. and Mrs. Perrin; Mrs. C. Marsh; Mrs. C. W. Shaw; Mrs. Acton; Mr. H. Berger; Mr. and Mrs. Spencer; Miss Humble; Mr. Herrold; Mr. Rhodius; Mr. Marquardt; Mr. Argenti; Mr. Mossop; Mr. Newcomen; Mr. Wroughton; Mr. McRae; Mr. Buckley; Mr. and Mrs. Place; Major-General Sir Charles Reid, K.C.B., and Lady Reid; Mr. J. P. Barker; Mr. and Mrs. Newton; Mr. G. E. Thomas; Mr. R. Dixon; Mr. L. Berkeley; Khan Bahadoor Yusuf Ali; Mr. A. Neeld; Mr. Calvert; Col. H. Browne; Capt. Wood; Mr. Morton; Mr. Keele; Mr. Fuchs; Mr. DeSouza; Mr. Pomeroy; Mr. Yacobe Hamel; Rev. Mr. Barker; Mr. G. Ayerst; and Mr. C. Johnson.

From Suez.—Mr. Negreponto; Mr. Psycha.

DOMESTIC OCCURRENCES.

(Charge for insertion, 8 annas.)

MARRIAGES.

PHILLIPS—CARVALHO—Oct. 15th, at Belgaum, by the Rev. James Smith, Missionary, G. Phillips, to Emily, eldest daughter of E. Carvalho, Esq., retired Apothecary, Bombay Medical Service.

BEVERIDGE—GOLTCHMAN—Oct. 22nd, at Aurungabad, by the Rev. W. Powell, Chaplain, H. J. Beveridge, Esq., District Engineer, H. H. Nizam's P. W. D., to Miss Letitia Wilhelmina Gertrude Goltchman.

ASTON—CREED—October 25th, at Rajkote, H. F. Aston, Esq., C. S., to Augusta, daughter of Colonel Creed, of Bucknalls, Herts, and late of the H. E. I. Company's Horse Artillery.

DEATHS.

BENTLEY—At his father's house, Sherborne, Dorsetshire, C. D. Bentley, aged 28 years.

CODRINGTON—Oct. 26th, at Sholapore, Edith Henrietta, the beloved wife of Captain G. H. F. Codrington, Staff Corps.

SUBSCRIPTIONS TO "BOMBAY GUARDIAN."

Received October 16 to October 31, 1873.

Surgeon Major Trimmell, to Dec. 31st, 1873, Rs. 9-10-0; J. Brown, Dec. 31st, 1873, Rs. 2; J. Legg, Feb. 10th, 1874, Rs. 10-4-0; Rev. G. W. Seiler, March 23rd, 1874, Rs. 9-10-0; J. Rees, Dec. 31st, 1873, Rs. 10; Rev. T. S. Burnell, 1874, Rs. 9-10-0; Dr. J. Robb, March 1st, 1875, Rs. 14-8-0; J. F. Walker, May 1st, 1874, Rs. 4.

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C. BANKS,
September 1873. Superintendent

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Bombay, 17th October 1873.

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